

[Home](#) > [Language and Linguistics](#) > [Encyclopedia of Arabic Language and Linguistics](#) > [Qirā'āt](#)

Encyclopedia of Arabic Language and Linguistics

Edited by:

Subjects: [Language and Linguistics](#)

Search Results: [Prev](#) | 1 of 4 | [Next](#)

Qirā'āt_(5,140 words)

[Mustafa A. Shah](#)

1. History of qirā'a and the issues of canon

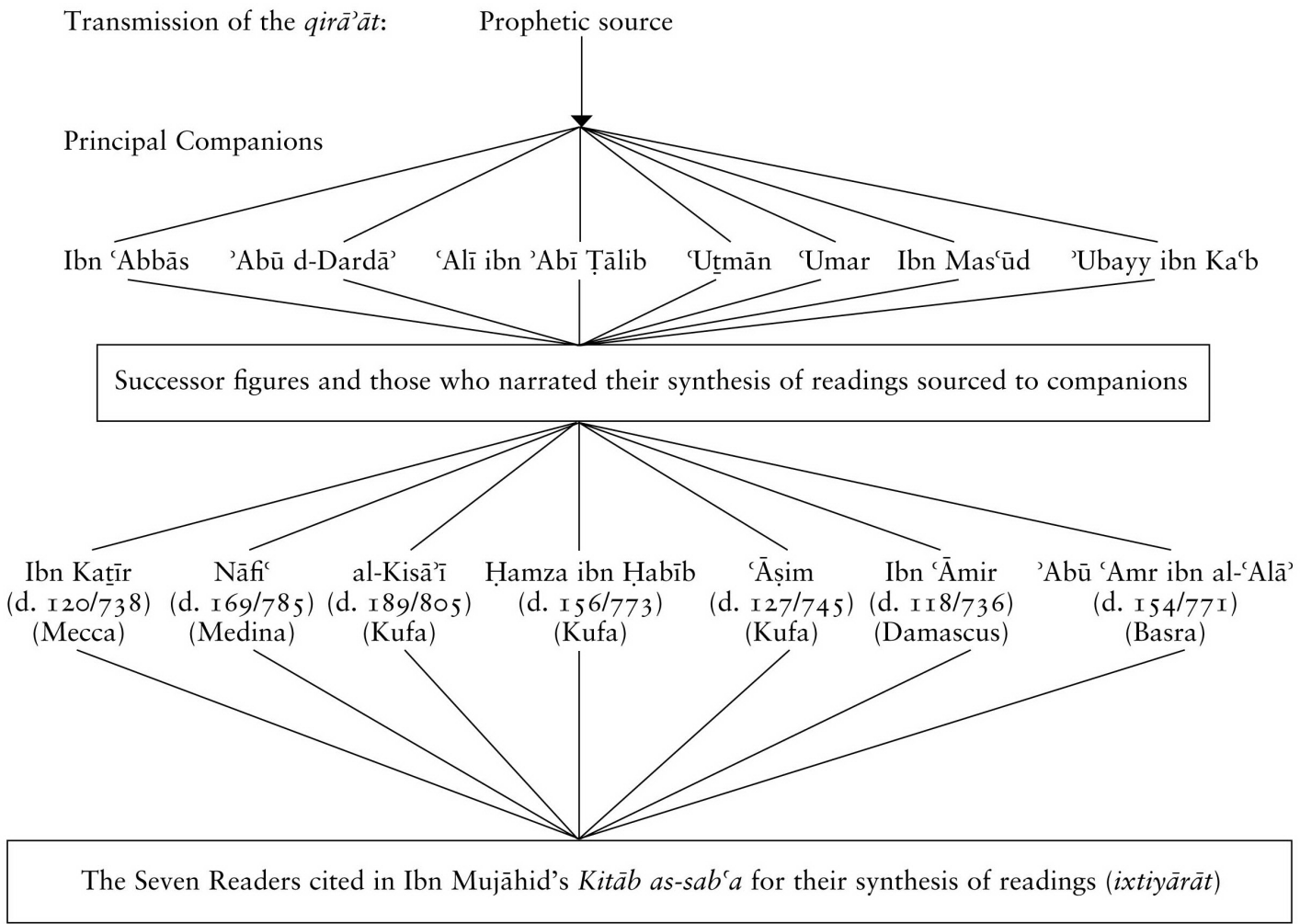
Classical Muslim sources relate that in the lifetime of the Prophet, the whole of the *Qur'ān* was not collected together in a single document (*ne varietur textus receptus*) but was partly preserved on sheets of parchment, the ribs and shoulder blades of animals, the stalks of palms, and above all memorized in the hearts of men. Despite the suggestion that following the Wars of Apostasy in 11/633 a collection of the *Qur'ān* was sanctioned by the first caliph 'Abū Bakr, it is the third caliph, 'Uṭmān ibn 'Affān (r. 23–35/644–656) who is formally credited with having commissioned an official collection of the *Qur'ān*. This version was imposed as the standard codex (*muṣḥaf*) throughout the territories of the state. It was in these regions that traditions of reciting and preserving the sacred text had been established by the Companions who settled there. Tradition states that differences and disagreements regarding the recitation of the sacred text led to 'Uṭmān's intervention. He appointed an editorial committee that was led by a scribe of the Prophet, Zayd ibn Āābit (d. 32/652–653). An official codex comprising the skeletal text of the *Qur'ān* was produced, and four recensions of this master copy were sent to major cities and garrison towns (*amṣār*), including Mecca, Kufa, Basra, and Damascus; a further copy was retained in Medina. None of these original codices has survived, although genres of writing devoted to collating the orthographical features of indigenous codices do refer to instances of their being used as prototypes for the transcription of further copies (Danī, *Muqni'* 102.15–19; Cook 2004:103–104; Schoeler 1992:21–27).

Qur'ān readers associated with indigenous cities developed syntheses (*ixtiyārāt*) of readings which were sourced to luminaries among the Companions. They were identified as having derived their readings from the Prophet, defining a theoretical hierarchy of authority for the transmission of *qirā'āt*. The term *ḥarf* (pl. *ḥurūf* and *'aḥruf*) was used to designate a reader's specific *lectio* or reading. Minor variations among these readings were said to be sanctioned in a Prophetic tradition which refers to the *Qur'ān* being revealed in several modes or *ḥurūf*, and declares that each of these modes was liturgically valid. One reason given by traditional scholarship for the existence of so many *Qur'ānic* variants was that they were partially a reflection of the dialectal diversity of the indigenous Arab tribes, who were granted a measure of latitude in their recitation of the sacred text (*pre-Islamic Arabic*). Their syntactic, phonological, and morphological conventions and idiosyncrasies were enshrined within the corpus of readings (Ibn Qutayba, *Muṣkil* 39.1–12). The *textus receptus* or *'imām* distributed by 'Uṭmān was apparently transcribed on parchment in the so-called *scriptio defectiva*: certain long vowels were not physically represented in this script. A system of short vowel annotation had not yet been developed, and the use of diacritics to distinguish individual consonants was somewhat irregular. The Arabic script consisted of 15 basic graphemes which, through the addition of diacritic dots, produced the 28 characters required for its phonemic repertoire, allowing single homographs to represent more than one phoneme. There has been the suggestion that the proliferation of *Qur'ānic* readings was the result of ambiguities created by the incipient nature of the Arabic script; however, within the reading tradition it was always maintained that oral mechanisms for the transmission of readings retained overall hegemony, essentially governing the articulation of the written text, which served as a mnemonic aid.

Article Table of Contents

- [1. History of qirā'a and the issues of canon](#)
- [2. The qirā'āt and the synthesis of early grammatical thought](#)
- [3. Readings and the linguistic situation in the first centuries of Islam](#)
- [Bibliography](#)

It is important to bear in mind the nature of variance among these *qirā'āt*. The *Qur'ān* consists of some 6,236 separate verses, and given that the length of a verse and the units of semantically independent speech contained within verses varies, instances of differences among readings were frequently confined to the vocalic values of one or more lexemes within a single verse. For example, Ibn Mujaḥid's



collection of seven readings is essentially an inventory of the documented differences among established readers and is consistently confined to the vowelings of individual phonemes in addition to consonantal variants in respect of conjunctions, suffixes, and prefixes in selected verses of the *Qur'ān*. Many individual verses have no recorded differences. Critical to Ibn Mujaḥid's survey of readings was an introduction to the approaches adopted by readers to sundry phonological phenomena, such as *imāla* 'fronting or inclination of the vowel *a*'; *tahqīq al-hamza* 'giving the *hamza* its full articulation'; *idgām* (*iddigām*) 'assimilatory processes'; *kināya* 'the articulation of pronouns'; and *yā'āt al-idāfa* 'the pronunciation of possessive suffixes formed in the 1st person singular'. Criteria for the acceptance of a reading included compatibility with the 'Utmānic codices, consistency with the conventions of the *arabiyya*, and a valid chain of authority. The principle that *qirā'āt* had to be based on a legacy of defined precedents was accentuated within this arrangement, becoming one of the axioms of the reading tradition. Ibn Qutayba (213–276/829–889) made the point that, although the earliest generations of readers had exercised the license granted to them by the Prophetic statement concerning the *Qur'ān* being revealed in seven *ahruf*, later generations of readers were simply drawing from the pool of readings circumscribed by earlier luminaries. Thus, by the 3rd/9th century the corpus of canonical readings had effectively been determined. Any reading meeting these conditions was to be considered Qur'ānic in the strict sense of the word. Such readings could claim liturgical authority as representing the literal speech of God (*kalām Allāh*) and were deemed to be valid for devotional acts of worship in which the recitation of scripture was obligatory.

The nature of variance among readings led John Wansbrough to argue that such infinitesimal differences do not seem to have 2 of 8 justified the imposition of the 'Utmānic codex, especially since minimal deviation from the canon could be justified. 21/09/2014 12:00 reference to the interpretation of the Prophetic tradition sanctioning the different modes or *hurūf* in which the *Qur'ān* was revealed (Wansbrough 1977:44–45). He was of the view that traditional discourse on this subject had an etiological function,

aimed at creating the impression of the early existence of a canonical body of scripture. This view assumes that the 'ahadīth doctrine was entirely arbitrary; however, the classical tradition seems to imply that it was equally governed by the strictures of precedent, and this appears evident in the readers' formulation of *ḥurūf* and *ixtiyārāt*. Given that the issue here is the devotional value of readings, 'infinitesimal differences' were deemed critical. Conversely, John Burton argued that variant readings were the conscious product of attempts to circumvent legal inconsistencies in the text of the *Qur'ān* (1977:141–146). Yet, this particular view does not account for the numerous readings which were univocal in nature.

Accepting the existence of written Qur'ānic materials in the early tradition, Gerhard Luling has propounded the theory that the text of the *Qur'ān* and its many readings were configured around a *Ur-text* consisting of pre-Islamic Christian strophic hymns; his argument is that the incipient nature of the Arabic script allowed Islamic scholars to rework and reinterpret these texts, reconciling them with the established Arabic vernacular that had hitherto gained ascendancy (Luling 2003:12–18). Employing a similar framework, Christoph Luxenberg (a pseudonym) contended that the lexical and syntactic structures of the *Qur'ān* were essentially Syro-Aramaic in origin. Accordingly, he suggested that the readings associated with the *Qur'ān* had been the product of the editorial endeavors of later Islamic scholarship. Such views dismiss the perspectives presented by traditional literature and reflect a belief that the authority of the oral tradition was contrived by later scholarship (Luxenberg 2007:22–32).

2. The qirā'āt and the synthesis of early grammatical thought

The *Qur'ān* provided a preliminary framework for the development of Arabic linguistic thought, engendering activities in the field of orthographical improvements, conventions for the recitation of scripture, collating codices, and the lexical explication of the sacred text. However, it was never the intention that this sacred language should serve as the principal basis for a normative model of Arabic grammar (Carter 2004:48–49). Rather, the linguistic configuration and structure of the *Qur'ān* together with the extensive range of variations offered by the *qirā'āt* provided grammarians with a profusion of data, which they used to give context and definition to their own derived grammatical constructs and theories.

Working toward a detailed description and study of the language of the Arabs, the earliest generations of grammarians explored a range of linguistic sources. These included the *Qur'ān* together with its *qirā'āt*; the speech conventions of the Bedouin; the poetry of the Arabs; and proverbs and idiomatic expressions. The early grammarians generally accepted the sacrosanct status of the skeletal outline of the 'Uṭmānic text, adhering to the prevailing consensus regarding the authoritative status of established readings. Yet, because of their interest in the intrinsic theoretical value of such materials, they were prepared to defend grammatically those *qirā'āt* whose canonical status was judged to be dubious. It has been argued that grammarians deliberately accepted an abstract distinction between the *Qur'ān* and the *qirā'āt*, allowing them to be critical of the latter (Baalbaki 1985:31–32). Nevertheless, given the intimate nature of the relationship between the two sources, such an approach was theologically controversial, particularly when it came to commenting on the grammatical idiosyncrasies of readings whose canonical status was incontrovertible. The issue seemingly separated readers from grammarians, leaving its mark on the grammatical and exegetical literature of later periods.

Classical biographical literature is replete with references to theoretical discussions among early luminaries, which are inspired by attempts to explicate the grammatical features and idiosyncrasies of various *qirā'āt*. A typical example of this type of discussion is preserved by Ibn Sallām (139–232/757–847) in his survey of the classes of ancient poets (*Ṭabaqāt* 32.16–20). Two rather prominent early Basran figures, 'Abū 'Amr ibn al-'Alā' (d. 154/771) and 'Īsā ibn 'Umar al-Taqaṭī (d. 149/766), are said to have expressed their disagreement regarding the effective cause (*'illa*) of the grammatical inflection of Q. 34/10, *yā jibālu 'awwabī ma'ahu wa-t-tayr(a)* 'mountains, sing [God's] praises and you birds, too'. The issue was the cause of the accusative inflection of *at-tayr(a)*. 'Īsā ibn 'Umar argued that a vocative agent governed its inflection; this was rejected by 'Abū 'Amr, who identified a process of ellipsis. Both readers agreed about the accusative inflection of the verse, but they disagreed as to its grammatical rationale. One has to bear in mind that this report occurs in a late biographical source. Nevertheless, the level of discourse appears to be somewhat advanced and commensurate with the technical treatment of *qirā'āt* that one encounters in the *Kitāb* of Sībawayhi (d. 180/796), the earliest systematic grammatical text.

'Īsā ibn 'Umar is linked with an early Meccan reader, Ibn Muḥayṣin (d. 123/740), who is recorded as having developed a synthesis of readings (*ixtiyār*) based on a system of *'arabiyya* (Ibn al-Jazarī, *Ġāya* II, 167.15–20; Ibn Mujāhid, *Sab'a* 65.4–9). It was at variance with the general consensus on readings reached by the Meccans and contravened the *rasm* of the 'Uṭmānic codex. Such was the preoccupation with the grammatical features of readings among early 'reader-grammarians' that some scholars such as Kees Versteegh initially accepted that introspection of this kind seemingly provided the background for the development of grammatical thought; however, Versteegh subsequently concluded that exegetical frameworks formulated for the exigencies of grappling with the meanings of scripture realistically conferred a more feasible theoretical framework for the development of the grammatical tradition (Versteegh 1990:238–239).

In Sībawayhi's *Kitāb*, references to *qirā'āt* are often in the context of demonstrating points of grammar, confirming that certain grammatical features of a particular reading could be reconciled and contextualized with the diction of the Arabs. Idiosyncratic readings which conflicted with consensus readings are sometimes defended. One such example is Sībawayhi's discussion of Q. 41/17 *wa-'ammā Tamūd(a) fa-hadaynāhum* 'as for the people of Thamud, We guided them'. This particular reading conflicted with the commonly accepted *lectio* favored by readers in which *Tamūd(u)* takes a nominative ending. Sībawayhi was aware of this fact because, having mentioned the accusative reading, he adds the caveat that one should not contravene the accepted reading, for it is "an established convention" (*Kitāb* I, 148.4–6). At a separate juncture in the *Kitāb*,

There are instances in the *Kitāb* when Shibawayhi refers to a reading as being ‘infrequent’ in a linguistic sense, using poetic citation or examples of Bedouin usage as his analogue (*Kitāb I*, 58.1–4). This has led to the contention that such approaches impinged upon the sacrosanct nature of readings; it is a charge leveled at Shibawayhi and indeed, over the centuries, against later Basran luminaries (Šalabī 1958:160–165). They were accused of indulging in the emendation of Qur’anic readings, pursuing the hypothetical projection of grammatical constructions which contravened the ‘Uṭmānic codex (Bernards 1997:24). The inference is that certain readings were hardly distinguished in this early period as being emblems of linguistic excellence, although perhaps such attitudes toward readings illustrate the very broad and sophisticated confines within which grammarians were able to operate and express their views candidly, while the use of profane sources such as poetry to justify the grammatical features of readings was always going to be contentious. The exegete Fāxr ad-Dīn ar-Rāzī (d. 606/1209) was appalled that grammarians were prepared to adduce anonymous pieces of poetry to authenticate readings, retorting that the opposite should be the case (*Maḥāṭib* V, 169). One should, however, bear in mind the motives of the grammarians, for whom the *qirā’āt* represented a source of linguistic data which, like other sources, had to be rationalized and placed within the abstract schema that was grammar. It was a fascination with language that spurred them on (Levin 2004). That such an extensive corpus of readings could be examined across a wide compass of grammatical topics and theories gives some indication of the sophistication of scholarship attained in these relatively early periods.

With reference to the historical existence of two conventional traditions of linguistic thought, namely the Basran and the Kufan schools, one recent study has argued that the former, beginning with Shibawayhi's efforts, extended its analyses to a much broader corpus of linguistic data. The suggestion is that the Kufans confined their linguistic endeavors to grammatical problems in the *Qur’ān* and its many readings and that they remained exponents of a tradition of grammatical thought in which the *qurrā’* or Qur’anic readers were accepted as respected linguistic authorities (Versteegh 1993:178–179). The Kufan grammarian al-Farrā’ (144–207/761–822) was the author of a *Ma’ānī l-Qur’ān* text. It is structured around the critical grammatical exposition of selected verses of the *Qur’ān*, adhering to its traditional chapter order (Gilliot 2006:49). It adduces an array of *qirā’āt*, both canonical and noncanonical, to flesh out sundry grammatical constructions. Poetic citation and the idiomatic expressions of Bedouin Arabs are frequently highlighted to illustrate underlying conventions and principles. It has been mentioned that individuals such as al-Farrā’ resorted to ingenious ways of reconciling noncanonical readings, like those of Ibn Mas’ūd, with the standardized text (Beck 1948:328; Versteegh 1993:39). This seemingly reflected the Kufan preoccupation with Qur’anic variants and their receptivity to a broad and seemingly discursive corpus of linguistic data in their formulation of grammatical principles. However, at other junctures in the *Ma’ānī*, al-Farrā’ states that “adherence to the codex, if it can be related to an aspect of the speech of the Arabs and the readings of the *qurrā’*, is preferable to me than contradiction therein” (*Ma’ānī* II, 293.14–15). Such statements give the impression that Kufans in general respected the sacrosanct nature of readings, although it did not temper the enthusiasm with which grammatical treatments of the sacred text were pursued; however, equally, it should be noted that Kufan luminaries such as al-Farrā’ were prepared to countenance the rejection of Qur’anic readings they deemed to be grammatically anomalous. Al-Farrā’'s discussion of Q. 4/1 is indicative of this tendency (*Ma’ānī* I, 252.7–12). This is despite the fact that the *qirā’a* was accepted by readers as being canonically sound.

The grammatical justification and authentication of Qur’anic readings is one of the underlying principles of the *ma’ānī* works, presupposing the existence of a general theory of grammar within which the materials could be appraised. The *ma’ānī l-Qur’ān* genre of writing provided the broad framework through which such forms of critical analysis were pursued among Kufan scholars, although it misleadingly created the impression that the *Qur’ān* and its readings formed the core of their tradition of language study. A survey of both references to the grammatical discourse ascribed to early Kufan luminaries together with the putative works that they composed betrays a much more extensive compass to their linguistic activities.

A contemporary of al-Farrā’, the Basran ‘Abū ‘Ubayda (d. 210/825) was the author of a similar work, entitled *Majāz al-Qur’ān*. The contents of this work confirm that it belongs to the genre of *ma’ānī* literature. ‘Abū ‘Ubayda spoke of a linguistic symmetry between the *Qur’ān* and the language of the Arabs (*Majāz* I, 8.4–7). Additionally, the *Ma’ānī l-Qur’ān* text attributed to al-‘Aḫḫāṣ al-‘Aḥṣā’ (d. 215/830), a key contemporary of Shibawayhi, confirms that Basran grammarians also took an interest in this genre of writing. Qur’anic readings continued to be the subject of the grammarians' interest. Later luminaries such as al-Mubarrad (210–285–286/815–898), Ibn as-Sarrāj (d. 316/928), az-Zajjāj (241–311/854–923), an-Naḥḥās (d. 338/949), and ‘Abū ‘Alī al-Fārisī (d. 377/987) all composed works in which canonical readings were grammatically defended (Shah 2004:94). The terms *ihṭijāj* and *ḥujja* were used to define this genre of writing. Even those readings which fell outside the confines of canonical material were the subject of grammatical apologia, with both Ibn Jinnī (d. 392/1002) and Ibn Xālawayhi (d. 370/980) being the authors of such texts. Classical scholarship categorized readings which enjoyed successive levels of multiple transmission as being *mutawāṭir*. Readings which did not enjoy prolific levels of recognition and reception, despite the fact that they met the criteria for acceptance associated with the imposition of the ‘Uṭmānic codices, were initially designated as being *šādḍa* ‘infrequent or exceptional’. Subsequently, the term *šādḍa* was used to denote readings which were in clear violation of the consonantal outline of the ‘Uṭmānic codices or those without credible authority. That grammarians such as Ibn Jinnī were prepared to mount a grammatical defense of such readings underlines the objective attitude that grammarians had adopted toward *qirā’āt* as a linguistic source. Intriguingly, the crystallization of

—, *Xaṣāʾiṣ* = 'Abū l-Faṭḥ 'Uṭmān Ibn Jinnī, *al-Xaṣāʾiṣ*. Ed. Muḥammad 'Alī an-Najjār. 3 vols. Cairo: Dār al-Kutub al-Miṣriyya,

Ibn Mujāhid, *Sab'a* = 'Aḥmad ibn Mūsā Ibn Mujāhid, *Kitāb as-sab'a fi l-qirā'āt*. Ed. Šawqī Dayf. Cairo: Dār al-Ma'ārif, 1400 A.H.

Ibn Qutayba, *Ta'wīl* = Muḥammad 'Abdallāh ibn Muslim Ibn Qutayba, *Ta'wīl muškil al-Qur'ān*. Ed. 'Aḥmad Ṣaqr. 2nd ed. Cairo: Dār at-Turāṭ, 1973.

Ibn Sallām, *Ṭabaqāt* = 'Abū 'Abdallāh Muḥammad Ibn Sallām al-Jumāhī, *Ṭabaqāt fuḥūl aš-šu'arā'*. Ed. Ṭāhā 'Aḥmad 'Ibrāhīm. Beirut: Dār al-Kutub al-'Ilmiyya, 1988.

Kirmānī, *Maḥāṣin* = 'Abū l-'Alā' Muḥammad ibn 'Abī l-Maḥāsīn al-Kirmānī, *Maḥāṣin al-'aḡānī fi l-qirā'āt wa-l-ma'ānī*. Ed. 'Abd al-Karīm Muṣṭafā Mudlij. [Beirut: Dār Ibn Ḥazm, 2001.]

Naḥḥās, *Ṭarāb* = 'Abū Ja'far 'Aḥmad ibn Muḥammad an-Naḥḥās, *Ṭarāb al-Qur'ān*. Ed. Zuhayr Ġāzī Zāhid. 5 vols. Beirut: 'Ālam al-Kutub, 1988.

Rāzī, *Maḥāṣin* = Faxr ad-Dīn Muḥammad ibn 'Umar ar-Rāzī, *Maḥāṣin al-ḡayb*. 16 vols. in 32 parts. Beirut: Dār al-Fikr, 1981–1983.

Sībawayhi, *Kitāb* = 'Abū Bišr 'Amr ibn 'Utmān Sībawayhi, *al-Kitāb*. Ed. 'Abd as-Salām Hārūn. 5 vols. Beirut: Dār al-Jīl, 1991.

Baalbaki, Ramzi. 1985. "The treatment of *qirā'āt* by the second and third century grammarians". *Zeitschrift für Arabische Linguistik* 15.11–32.

Beck, Edmund. 1948. "Studien zur Geschichte der kufischen Koranlesung in den beiden ersten Jahrhunderten". *Orientalia* 17.326–355.

Bernards, Monique. 1997. "Al-Mubarrad as key-figure in the development of early Arab grammatical science". *Zeitschrift für Arabische Linguistik* 34.7–27.

Brockett, Adrian. 1988. "Qur'ān readings in *Kitāb Sībawayhi*". *Occasional Papers of the School of Abbasid Studies* (University of St. Andrews) 2.129–206.

Burton, John. 1977. *The collection of the Qur'ān*. Cambridge: Cambridge University Press.

Carter, Michael. 1994. "Writing the history of Arabic grammar". *Historiographia Linguistica* 21.385–414.

—. 2004. *Sībawayhi*. London: I.B. Tauris; New York: Oxford University Press.

Cook, Michael. 2004. "The stemma of the regional codices of the *Koran*". *Graeco-Arabica* 9–10.89–104.

Corriente, Federico. 1976. "From Old Arabic to Classical Arabic through the pre-Islamic koine: Some notes on the native grammarians' sources, attitudes, and goals". *Journal of Semitic Studies* 21.62–98.

Dévényi, Kinga. 1991. "Al-Farrā' and al-Kisāṭ: References to grammarians and Qur'ān readers in the *Ma'ānī al-Qur'ān* of al-Farrā'". *Proceedings of the Colloquium on Arabic Grammar*, ed. Kinga Dévényi and Tamás Iványi, 159–76. Budapest: Eötvös Loránd University.

Gilliot, Claude. 2006. "Creation of a fixed text". *Cambridge companion to the Qur'ān*. ed. Jane Dammen McAuliffe, 41–57. Cambridge: Cambridge University Press.

Hopkins, Simon. 2003. Review of: Luxenberg (2000). *Jerusalem Studies in Arabic and Islam* 28.377–380.

Levin, Aryeh. 2004. "The status of the science of grammar among Islamic sciences". *Jerusalem Studies in Arabic and Islam* 29.1–16.

Luling, Günter. 2003. *A challenge to Islam for reformation: The rediscovery and reliable reconstruction of a comprehensive pre-Islamic Christian hymnal hidden in the Koran: Under earliest Islamic reinterpretations*. Delhi: Montilal Banarsidass.

Luxenberg, Christopher. 2000. *Die syro-aramäische Lesart des Koran: Ein Beitrag zur Entschlüsselung der Koransprache*. Berlin: Das Arabische Buch. (Rev. ed., Berlin: H. Schiler, 2004). [English trans. *The Syro-Aramaic reading of the Qur'ān*, Berlin: H. Schiler, 2007.]

Makram, 'Abd as-Salām and 'Aḥmad Muxtār 'Umar. 1982–1985. *Mu'jam al-qirā'āt al-qur'āniyya ma'a muqaddima fi l-qirā'āt wa-ašhar al-qurrā'*. 8 vols. Kuwait: Dār as-Salāsīl.

Motzki, Harald. 2001. "The collection of the Qur'ān: A reconsideration of Western views in light of recent methodological developments". *Der Islam* 8.2–34.

Owens, Jonathan. 1990. *Early Arabic grammatical theory: Heterogeneity and standardization*. Amsterdam and

Rājīḥī, 'Abduhu. 1969. *al-Lahajāt al-'arabiyya fī l-qirā'āt al-qur'āniyya*. Cairo: Dār al-Ma'ārif.

Šalabī, 'Abd al-Fattāḥ 'Ismā'īl. 1958. *'Abū 'Alī al-Fārisī: Ḥayātuhu wa-makānatuhu bayna 'a'immat al-luḡa wa-'aṭaruhu fī l-qirā'āt wa-n-naḥw*. Cairo: Maktabat an-Nahḍa.

Schoeler, Gregor. 1992. "Schreiben und Veröffentlichen: Zu Verwendung und Funktion der Schrift in den ersten islamischen Jahrhunderten. *Der Islam* 69.1–43. (Reprod. *The oral and the written in early Islam*. Trans. Uwe Vagelpohl, ed. James E. Montgomery. London: Routledge, 2006.)

Shah, Mustafa. 2004. "The early Arabic grammarians' contributions to the collection and authentication of Qur'ānic readings: The prelude to Ibn Mujāhid's *Kitāb al-Sab'a*". *Journal of Qur'anic Studies* 6.72–102.

—. 2005. "The quest for the origins of the *qurrā'* in the classical Islamic tradition". *Journal of Qur'anic Studies* 7.1–35.

Talmon, Rafael. 1999. "From the history of the study of Qur'ānic syntax". *Tradition and innovation: Norm and deviation in Arabic and Semitic linguistics*, ed. Lutz Edzard and Mohammed Nekroumi, 71–77. Wiesbaden: O. Harrassowitz.

Versteegh, Kees. 1990. "Grammar and exegesis: The origins of Kūfan grammar and the *Tafsīr Muqātil*". *Der Islam* 67.206–242.

—. 1993. *Arabic grammar and Qur'ānic exegesis in early Islam*. Leiden: E.J. Brill.

—. 2001. *The Arabic language*. 2nd ed. Edinburgh: Edinburgh University Press.

Wansbrough, John. 1977. *Quranic studies: Sources and methods of scriptural interpretation*. Oxford: Oxford University Press.

Zwettler, Michael. 1978. *The oral tradition of Classical Arabic poetry*. Columbus: Ohio State University Press.

Cite this page

Mustafa A. Shah. "Qirā'āt." *Encyclopedia of Arabic Language and Linguistics*. Managing Editors Online Edition: Lutz Edzard, Rudolf de Jong. Brill Online, 2014. Reference. School of Oriental and African Studies (SOAS). 12 October 2014 <http://referenceworks.brillonline.com/entries/encyclopedia-of-arabic-language-and-linguistics/qira-a-t-EALL_COM_0278>
First appeared online: 2011
First Print Edition: isbn: 9789004177024, 20090831

Related

Reference Works

Literature and the Qur'ān

Source: Encyclopaedia of the Qur'ān

Language and Style of the Qur'ān

Source: Encyclopaedia of the Qur'ān

Ṣūfism and the Qur'ān

Source: Encyclopaedia of the Qur'ān

Books & Journals

Source: Medieval Encounters

The Two-Rāwī Canon before and after ad-Dānī (d. 444/1052–3): The Role of Abū...

Source: Oriens

A Rare Find The Süleymaniye’s Futūḥ Miṣr

Source: Journal of Islamic Manuscripts

Bibliographies

The clear victory: Qur'an 48:1: Hudaybiyyah, the Pledge of Allegiance of Ridwan...

Source: Index Islamicus

The guide of MS Beinecke 481.77 and the intertwining of Christian, Jewish and...

Source: Index Islamicus

A dictionary and glossary of the Kor-ân, with copious grammatical references and...

Source: Index Islamicus

Primary Sources

CIA, Report, Islam in Iran, March 1980, Secret, CREST.

Islam, 1961,1965,1967-1969

Source: General File

Makerere University College, 1965,1967,1972

Source: Program,Activities/Institutions